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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XV

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The King of Love my Shepherd is;
His goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living water flow,
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

—*Henry W. Baker.*

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Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

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Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

The Secret

By Rev. Kenneth MacKenzie, Jr.

ARE our prayers always answered? Nay. How often, after some season of confident supplication, have we been staggered! Our bleeding hearts have cried out, "Why is it so?" And the mystery has grown deeper, the pain more acute, as we have summoned to memory the severe condemnation of James: "Ye ask, and receive not, because ye ask amiss." But we could not feel we had asked amiss, for we believed our intentions were pure, our desire for the glory of God, supreme.

"Prayer is not our compelling God's reluctance, but laying hold of God's willingness." Beloved, in our amazement over our unanswered prayers, have we paused to think that the knowledge of His willingness is the product only of a prayer life? Prevailing prayer is not a spasmodic act that in some crisis mounts to the heavens and claims and receives, for its very boldness. It is a life, and a continuous life. Every interruption of that life by trivial aims and doings paralyzes its power. The dear Lord does at times grant favors to those who live irregularly, but this kindness is to lead them on to a nearer union. Therefore, if after glorious conquest there comes a period of reversals, this is not to make void the accomplishments of the past and drive us into unbelief, but rather to raise us higher in the life of prayer.

And the principles of that life are clearly expressed in the words of the Lord Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." In all candor, is it always thus with us? Do we not pay Him brief visits, or but hasty calls at beginning or close of day? If so, be not grieved that the Father urges closer binding of the precious bonds by refusing to answer while we stand on the ground of intermittent fellowship. And the abiding in Him is the pledge of our not abiding in any other. We cannot abide in Him and dwell in doubt of His will, in fear of the emergencies of life, or of the Satanic influences that press into our daily experiences; nor may we indulge the spirit of the world, or the clamorings of the unsatisfied self within us. Abiding in Him, as in the centre of the flame, where, we are told, there is perfect rest, we have freedom from bondage, and unto fruitfulness. Then, His word abiding in us is not an occasional passage applied to our needs, but it is a constant appropriation. It is to be the life—as much the life as the food we eat becomes the life of the flesh.

Now, let us lay aside the question of prayer entirely. Cease struggling to make it real. Do not even think about it. Just suspend action and get into the secret. Live for that only. And in a while, the new, sweet working will assert itself. It will not be we seeking to wrest from Him some great boon, or deliverance from severe testing, but Himself, breathing through us His purpose to bless. We shall ask what we will, because His will is our will. We shall not ask, obedient to some sudden impulse, some caprice of

self-seeking, or even a high bounding zeal for others. But the life will prepare us to ask for just what the Father is preparing to give. We shall not bring Him our plans for adjustment, but His plans for us will meet our every longing.

This is not to say there will not be supplication; but into whatever field of conquest He may lead us, our strivings in prayer will be His working in us mightily, not our wrestling with Him. And is not this better, infinitely better, than the old way of pleading and agonizing, and being plunged into perplexity when the importunity is met with seeming silence? Aye, as much better as is the estate of the bride, who, dwelling in the heart of her husband, knows no want, no wish ungratified, compared with the weary servant who labors to meet the requirements of his master's commands, but knows not his master's will. It was this that David saw, when he said: "Delight thyself in the Lord, and He shall give thee the desires of thy heart." They are not, they cannot be, self-quickened wishes, but the desires that grow out of the mutual exchange of affection and pleasure which bind the believer who abides in Him, and in whom His Word dwells, to the blessed Lord, who yearns that we should ask and receive, that His joy, as well as our own, may be full.

A CALL TO PRAYER

"And WHATSOEVER ye shall ASK in MY NAME, that WILL I DO, that the Father may be glorified in the Son." John 14:13.

PRAY—For the General Fund.

PRAY—For an increased number of subscribers to the "Harvest Field." We ought to have more to make it self-supporting.

PRAY—For our missionaries and their support. Some of our contributors have lost heavily—their place must be taken by others. In the case of many of our missionaries, it is impossible for the native church to support them. For instance, John Kovalchuk, working in the Carpathian mountains, where 100 missionaries are needed now, must carry bread with him as he visits homes, as the people have none to spare and in many cases live on ground corn-cobs.

It is our earnest hope that the Fellowship Family will pray daily for these needs and all others in this month's magazine.

Good Word from Albania

Evangelical Mission
Kortcha, Albania
June 18, 1934

OUR DEAR FRIENDS:

It hardly seems as though seven months could have passed so quickly since last writing. All proud parents will understand us, however! His name is Edwin ("Eddie") Martyn Jacques. The new missionary came to Kortcha March 20. We can just imagine how glad you are for us. And we are just about perfectly satisfied with him. How do you like the name? That middle name "Martyn" is after an English missionary to Persia—Henry Martyn. If you would like to read of a real servant of the Lord, read Henry Martyn's life story; it's not long enough to become "dry," for he died at the age of 31. It was he who wanted only to "burn out for God," and he realized his wish. Several months ago we presented Eddie to the Lord, and would like you to pray with us that, should the call come, he might be used mightily of God for work among the Mohammedans of Albania. Though he cannot talk yet, he has begun his preaching already. To people who superstitiously rely upon infant baptism for salvation, he has already witnessed to the need for repentance and faith, of which baptism is only the outward symbol. Both Eddie and his mother are perfectly O. K. We are so grateful to God for His mercies, which have proved as many-sided as our needs.

We are now looking forward to another great joy at the end of this month. Dorothy's older sister, a school teacher in Wellesley, Massachusetts, is coming over on a visit. She will be with us a month before leaving for the Baptist Convention in Berlin. It was all such a surprise to us. We think Eddie is the big attraction.

You probably haven't heard from us since last fall. We had a profitable Christmas time. The young men's choir, 16 strong, went out carolling, at the same time distributing a Christmas church calendar and tract. The Sunday School exercises were held in two groups, with over 400 children. We thought that was good, but later, in February and March, the attendance was always up over 500. Since the advent of fine weather, we have dropped down to about 300. In connection with the Christmas services, much material relief was given the poor through fuel and food.

Some of our friends have anxiously inquired how we are getting along financially. For their ease of mind—at the close of 1933 we had received, from all sources, a total of $692. Of this, however, $147 was lost on exchange, giving us the benefit of $545. Oh yes, we are very much alive in spite of Roosevelt's dollar. It is now at 61 cents (Phil. 4: 19).

Two weeks of evangelistic meetings were held in January, in connection with the week of prayer. There was a fine attendance, good gospel preaching, and the Spirit of God called out a half dozen new decisions. But oh, the aftermath of fear and "backing-down"! One man's wife in a rage went back to her mother until he changed his mind. (He was a good Orthodox "Christian," his drinking, swearing and gambling being not at all inconsistent with his faith! He told his wife he had given them all up, on accepting Christ as his Saviour, and would now be a better husband. She said she'd rather have him continue his sins and be Orthodox than go to hell with the Protestants.) Another young fellow, 25 or so, stood and confessed his Saviour before a hundred or more Kortcha people, of whom about half were young men of his own age and acquaintance. Five of the young men teaching Sunday School classes also gave testimonies, one in spite of the fact that his older brother, ashamed and angry because he was to speak publicly of his faith in Christ, was trying to hold him down by the coat. There were not so many decisions as we would have liked, but any such evidence of personal salvation is so strange to these formalists that such public testimonies encouraged us greatly. But even for these—"When tribulation or persecution ariseth because of the Word, straightway he stumbleth." So we continue with a smaller number of people but they attend regularly, pray together, and learn the Word. We ask only that this nucleus may be the center of a real work of God's grace here. Oh, how we pray for that day, and ask that He bring it about soon, for the ignorance and spiritual blindness of the people is so saddening!

For instance: A villager came to the Mission from across the plain, sent by his mother a distance of some miles for the purpose of getting 3 leks, or 12 cents. He said his mother was very sick. "And what do you want the 3 leks for?" he was asked. "To hire a donkey and bring your mother in to the hospital?" He replied, "Oh, I can't do that; she's taking other treatment. Our hodja (Mohammedan priest) has promised that for three leks he would write out certain verses of the Koran. These would be tied about her neck, and she will get better." Then he added, "And he has different verses for different sicknesses, too!"

Yet more to be deplored is the degradation of the Bible to a book of magic. An old woman came to Mrs. Kennedy, asking that she come to the house and read out of the Bible, as her daughter was in a trance, probably caused by some neighbor's witchery. Mrs. Kennedy explained that God's Word was to be read, understood, and obeyed; it is not a book of magic. Then the woman asked for five leks. The priest would heal the daughter, but he required five leks for such a reading, and the woman didn't have a bit of money in the house. Mrs. Kennedy told the woman to go back home, and that she would come in half an hour and see what could be done. Later, on entering the house, she heard a chanted monotone. The woman had begged the money elsewhere and the priest had come! On his departing, Mrs. Kennedy asked what part of the Bible had been read. "Oh, who knows," she replied carelessly, "whether it was Greek or Arabic or what it was?" These are simple indications of the low spiritual life found here, and the total ignorance of God's truth.

The large double room used in the past for a kindergarten has now been reclaimed for another service. There are tables for games, such as ping-pong, checkers, and dominoes. There is also a reading room. Albanian newspapers, and other reading material we get, go there; also a couple of fine French evangelical magazines (all Lycee boys use French textbooks and language in school); also certain translated books of the Old Testament which are not circulated here yet in Bible form. There is also a tract table with material for free distribution. Many of our boys have used these rooms after school. Just the other morning a young Mohammedan youth of 20 years or so was in the reading room. Often before had I found him there reading the New Testament. So we had a long talk alone, looking into the matter of salvation. As he was frank in discussing these things, was seemingly open to the truth, and willing to use God's Word as the basis, this conversation was a great joy. But a Mohammedan doesn't make up his mind over night! We have to wait and pray. Of his own volition, he has twice taken out a pocketful of tracts to his village, explaining them as he gave them out. You will pray for him.

Just a few weeks ago, we received from the printer 5,000 booklets, "Perendia ka Folure," (God hath spoken.) We can't hold meetings in the villages even yet. The government is very definitely holding back our permits. Neither could we have permission to go over to the prison recently. We are looking around now for a couple of houses in the gypsy quarters of Kortcha—one among the "Christian" gypsies, and one among the Mohammedans. However, as soon as they get an inkling as to who wants it (foreigners), or the purpose (Sunday School and preaching), they jump the price up double. There is a great work possible among these neglected and miserable outcasts.

For the last few weeks, we have been getting out on the mimeograph a four-page pamphlet, with Sunday School lesson for the children and short gospel articles for adults. It's much work, but when we think of the many homes into which these enter, we know it is profitable. Some of these children also go to a Roman Catholic Sunday School recently begun here. The priest told them he wanted to read these Protestant pamphlets, so he collects all of them each Sunday. Now, however, the children first go home, leave the pamphlets, then go on to the Catholic Mission. So it reaches the home, which is our desire. But you can help us in this matter, if you will. Send us tracts—those on formalism, or Mohammedanism, tracts stressing the great themes of the gospel, those designed to help new Christians. Send just one of each tract. They may be either short or long ones, but powerful, those which the Lord has used and can use for His glory.

And then there's another thing you can do for Him and for us. Since coming here, I have been astounded in meeting so many Albanians who have lived and worked for years in America. Invariably

they are indifferent to spiritual things, sometimes still fanatical Orthodox "Christians," or Mohammedans. Not one has been found with a heart made new by God's saving grace. Oh, what a blessing a few such would be here! But, today, there are thousands of Albanians there among you—New York, Boston, Worcester, Natick, Hudson, Manchester, N. H., and up in Maine. They'll be coming back some day. How God could use a really saved Albanian among his own people! This may be the most valuable missionary work you could do for the Lord. Possibly you have heard of that little verse, "If you cannot cross the ocean, and the heathen lands explore, you can find the heathen nearer, you can help them at your door." Albanians may be found in almost any town or city. You may confuse them with the Italians or Greeks or any other Balkanites. Usually they work in factories or in the independent "corner grocery store." We will be glad to hear of any mission group or individuals who could do anything in leading these people to the Lord. "Missionary work" is no farther away than you make it.

And now, just a poem, a favorite of ours. It has meant so much more to us since we have been thinking of Martyn and of "burning out."

IN THE WILDERNESS FOR GOD

"In the wilderness for God,
Just a common bush aflame!
This may I be, blessed Lord,
For the glory of Thy Name.
Just a common bush to be,
Something in which God can dwell,
Something through which God can speak,
Something through which God can tell
All His yearnings over men,
All His purposes of love,
Flaming with no light of earth,
But with glory from above.
God Himself within the bush,
Nothing seen but just the flame;
Make me that, just that, O God,
For the glory of Thy Name."

"Whether life or death be mine, may Christ be glorified in me."—Henry Martyn's journal, January 1, 1812.

Yours in His love,
EDWIN AND DOROTHY JACQUES.

ENCOURAGING WORD

BY JOHN GORDIUK

(*Poland*)

I THANK the Lord for His children, who are interested in the Lord's work here. Praise Him! It is still growing, slowly but surely. Satan is sowing his seed, too, but through God's Word we see his devices. We need much to pray and to seek God's presence, where only is safety.

The Lord is blessing His work here. One week recently I had three marriages—two here and the third in another place. As usual on such occasions, many unbelieving people were present and heard the gospel message, which we are always sure to preach at such times.

On Sunday, June 10, we had a large meeting and eight souls were baptized in the Ikwa River. Many believers, and still more unbelievers, were present and heard the message from the Word of God on repentance and baptism. I know that the angels of heaven were rejoicing with us. We had wonderful weather for this solemn service.

The teachers of our Sunday School arranged a little picnic for the children in the nearest wood, where the children had a chance to play in the open air, and the older ones also. It was a very joyful time. About a hundred children were present. My two daughters remembered the gathering we had last year and waited for the day with great impatience. Now they are looking forward to the one next year.

I have a big problem, which I want to solve in the will of God. For some time we have been thinking about moving to another place about 30 kilometers from us. A very great need on the Lord's field there causes us to pray for God's guidance in the matter, although there are still some difficulties in the way. I ask all the dear friends to unite with us in prayer, that the Lord may show us His will and help us to do it.

I greet you and all the dear family of the American European Fellowship in the Name of our dear Lord and Saviour. May He bless you all!

FAMILY IN CARPATHIAN RUSSIA

Baptismal Services in Carpathian Russia

BY JOHN KOVALCHUK

"THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126: 5, 6).

Meditating on these wonderful and comforting words, expressed by the Holy Spirit through the psalmist, I delight and rejoice much, and wish to share my joy with our Christian friends and all children of God who read this paper. "Jesus Christ the same yesterday, and today, and forever" and "the word of the Lord endureth forever." The Lord gave us great joy again this summer, proving the truth of His promises. We had two blessed baptismal services, one in Bustino and another in Shiroky Luh. Twenty-seven souls were saved and joined the church.

Before telling you about these services and the joy we had, I cannot help mentioning some of the hardships and difficulties we have here in order to bring these souls to Christ. This field is a new one. The people have been living in darkness and superstition for centuries. The priests, and others with them, try to instigate the people against us, doing all the evil they can in order to hinder our work. The people are very poor, and it is hard to preach to poor, hungry, half-clad people. We have no prayer halls, but have our services in small, poor huts.

It is hard for us to get from one place to another and very often we must go on foot. Last winter, while traveling from place to place and holding meetings, we were sometimes very tired and in danger of being frozen. I recollect one such journey from the town of Neresnice to Teresova. There had been much snow, which was thawing, making walking very difficult indeed. The town was situated in great, high mountains, and we were overtaken by the darkness of night. We had to cross a roaring river in several dangerous places, by means of narrow bridges. Our path, which ran up and down in the mountains, was very narrow and could not be seen very well in the darkness. There were three of us—Mrs. Kovalchuk, Miss Selody, and myself. We were so tired that we could hardly walk, but we trusted the Lord to help us to get safely to the home of a brother who lived in the mountains by the town. Finally, we reached our destination and were warmly greeted by our friends. They were expecting us and had invited the people around them to come in for a meeting next day. Being very tired, we soon went to bed, but we could not sleep much, for the fire was burning in the stove and the small house was so warm that one could hardly breathe. My heart was

badly affected and I thought I was dying. My wife and the other friends tried to help me the best they could. Windows were opened and the fresh air came in. Gradually I recovered and went to sleep. The Lord strengthened us and we had a blessed meeting the next day. We have had many other trials in our ministry, of which I will not speak, for I wish to tell you more about the joy we had in seeing souls give themselves to Christ.

We had our first baptismal service in Bustino, on Sunday, May 13th. The weather was delightful, and many people came from surrounding towns and villages to see our service. As usual, we marched in a body to the river, singing gospel hymns as we went along. The people joined us and accompanied us to the river. A large crowd gathered there, and we had a wonderful opportunity to testify to them. They all listened with attention and reverence. When the time came for the candidates to be baptized, some began to get excited and uneasy, but they became very quiet when we asked them how they would have conducted themselves if they had been present at the Jordan and witnessed the baptism of the Lord Jesus. We told them that we were doing according to His example and command, and that no one who loved Jesus as Lord and Saviour would ever laugh at that which is done according to His will, etc. Ten souls were baptized, publicly confessing Jesus Christ as their Lord and Saviour. After the people had seen and heard all this, they talked among themselves, saying that it was surely in accordance with the Word of God. No one could conscientiously say anything against it. After the service by the river, we came back to the home in the town where we hold our meetings. There we held another service, observing the Lord's Supper. The place was filled with people. This was a great day for us in Bustino.

Those of our believers and other friends who live in far-away places, were not able to come to our service in Bustino, so we decided to have another baptismal service in their part of the country. Seventeen more candidates were examined and accepted for baptism, which was appointed to take place in Shiroky Luh on Sunday, July 29th. The enemy of the Lord's work was very jealous, upon seeing our success in this part of the country, and tried to hinder us. On our way to Shiroky Luh, the chief of police in Neresnice met us and asked us what we were going to do in Shiroky Luh on the morrow. He said that we would be responsible for all that would happen there. He had received a combined appeal from the priests in those places, asking that he put a stop to our services or they would do it themselves. I asked the chief to send a gendarme to attend our services and see that we broke no law, for if none of them were present, the priests would tell many untruths about us. The police gave us a letter to hand to the head of the town of Shiroky Luh, asking him to see that the people of the town did not disturb our service, as we had just as much liberty as they to profess our faith, etc. When we reached the town, the head of it handed us a letter from the priest and some of his people, forbidding us to hold a baptismal service in their town. However, the head of the town said that he had nothing against us, only he was not sure that he would be able to preserve order.

We prayed together and discussed the matter, finally deciding not to pay any attention to it all, but, with the help and protection of the Lord, to go to the river as though nothing had happened. More of our believers and other friends had come together here than in Bustino. We started our march from one end of the town, where we had our meeting, to the other end, where we were to have the baptismal service. As usual, we sang our gospel hymns all along the way. The people whom we met, and those who ran out of their houses to see us, took their hats off, showing their respect and reverence and proving to us that the majority of the people were not against us.

When we came to the center of the town, we saw a big crowd of people blocking the street as though they would not let us pass, but, as we approached them, still singing, we noticed that some of them began to take their hats off and slowly move out of our way. The Greek Orthodox priest was nervously walking up and down in front of his house, watching us as we marched and sang. Then, when we came closer, he ran into his house and watched us through the window, and when we came still closer, he hid somewhere in his house.

Many, many people followed us to the river, where we were surrounded on all sides. I noticed, on the opposite side of the river, all the *intelligentsia* of the town, as well as others who had come as tourists to spend their vacations and to rest in the

mountains. They were standing in groups, closely observing everything, while some of them were taking pictures. Almost all the people present listened very attentively to all that was said and watched closely all that was done. Nobody tried to do us any harm. Our candidates for baptism, men and women, stood in line ready for baptism, dressed in pure white. Some of them were aged, with white hair and long white beards, some were middle-aged, and some were very young. One after another, they came to me in the water and, with bright upturned faces, they loudly and boldly made declaration of their faith, before immersion: "I believe with all my heart that the Lord Jesus Christ is the Son of God and that He is my personal Saviour."

Trying to make the most of this unusual opportunity, we preached, sang, and prayed much, asking God's blessing on all that was done. The sun, which had been hidden behind the clouds, now came out and shone brightly upon us. The river was roaring as if it were inviting the others to follow these seventeen souls in baptism. The great, high mountains around us were silently watching all that was happening. Undoubtedly, there was great joy in heaven, also.

We marched back from the river to the place of meeting, singing and rejoicing on our way. The house was again filled with people, the Lord's Supper was administered, and many fervent prayers went up, asking the Lord's blessing upon the new members and all the work and also on those who ignorantly try to do us harm. Then the meeting was dismissed and our friends went in different directions to their homes, rejoicing greatly in the Lord.

OUT FROM SOVIET RUSSIA

(Translated from the German)

A FOREIGN paper writes—"The Soviet Government has now closed the oldest church of Kieff, the Basilika St. Sophia, which was well known for its excellent and valuable mosaics. During the last years, the religious services in this church were conducted in the Ukrainian and Slavish languages. The Basilika has now been converted into a regional Agriculture Bureau.—"*Dein Reich Komme.*"

An edict of the 17th of March, 1934, ordered, as we understand from the periodical *Osteuropa* of June, that, in case the worker does not reach the standard set for him which is arrived at from the quantity and quality of work he can do, he is imprisoned with no assurance of the least wage. This systematic reckoning of the standard follows his discharge from prison or transportation to other work.

So extreme is this order that the workman today in Soviet Russia has no goal, if any real workman's rights. What a new source of misery this edict and its enforcement is to the many men in Russia, who, weakened by their years of distress, will not be able to reach the standard of work set for them.—"*Dein Reich Komme.*"

Whatever He commands us, He is able and willing to enable us to do, for "all God's biddings are enablings."

—*Frances Ridley Havergal.*

The Holy Spirit brings home to consciousness and insight the "sober certainty" of the promises of the Word—that Word through which, above all other means, He speaks.

—*Bishop Handley Moule.*

AN OUTSTANDING book and one much needed in these times is Dr. Gaebelein's "Conflict of the Ages," now in third edition. Helpful for your reading and for passing on to your friends. $1.00 postpaid. Order from Fellowship Office.

MR. MANETZ AND HIS SUNDAY SCHOOL

Prayer Requested

BY PHILIP MANETZ (*Poland*)

I RECEIVED your letter with remittance. Thank God for His unfailing grace in supplying my every need (Hebrews 13: 5, 6).

At present, all the people in the farming districts are engaged in the harvesting of hay, everybody being out in the field except a few old folks and children. This is a good time for prayer and meditation.

I recently read a most wonderful book, "The Conflict of the Ages," by Dr. Gaebelein. I never fully realized that the dear U. S. A. is in such an awful grip of the wicked communism until I read this book. This is a warning and call for great seriousness on the part of God's people before it is too late. It is a call for mourning, fasting, and prayer. See Nehemiah 1: 4–11 and Esther 4. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 14).

Just at this time, my mind runs back to the 18th chapter of Genesis, where Abraham, the dear man of God, acts as intercessor for the city. "And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? . . . That be far from thee . . . Shall not the Judge of all the earth do right?" And because there were not found as many as ten righteous in the city, God destroyed the cities with brimstone and fire. Yea, there was none righteous except Lot, for if there had been, God would have spared the cities for their sakes. See Gen. 18: 32; 19: 24–26.

We believe that there are thousands of people in the U. S. A. who are redeemed by the precious Blood of Christ, and that there are still a few Bible institutions, seminaries, colleges, and schools of learning which are sound in doctrine and true to God and His Word. There are also many churches, assemblies, and Christian gatherings which are faithfully proclaiming God's way of salvation by faith in the precious Blood of Christ (Rom. 3: 21–26). Therefore, we believe that God will spare the U. S. A. for the righteous' sake and deliver the nation from the bloodthirsty, Satanic communism. We believe that God, in answer to prayer, will send a

mighty revival, for His honor and glory. Let us go back to the book of Esther in these days and see upon what ground God delivered the people of Israel from the wicked Haman. "There was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes" (Esther 4: 3). "So they hanged Haman on the gallows that he had prepared for Mordecai" (Esther 7: 10). This will be the end of the wicked communism and every wicked *ism* that sets itself against the God of heaven. See Psalm 2.

Do you remember that I sent a request for prayer for the principal of the public school? He was a great enemy of the Lord's work here. Recently, he was reduced to a lower position. We do not rejoice in any man's misfortune, but rather pray that God will lead him to repentance and a saving knowledge of the Lord Jesus Christ. However, God does not always answer our prayer just as we ask or expect, but always in His own way and for His glory, so I believe this is God's answer to our prayer in this case (Isaiah 55: 8, 9).

You have prayed much for the demon possessed man. He was very dangerous and caused the villagers much trouble. Some time ago, he was removed by the government authority to the insane asylum. This, too, I believe is God's way of answering our prayer, and we can apply the same Scripture (Isaiah 55: 8, 9).

You have also prayed for our Sunday School and for God's blessing upon the memorizing of the Scripture verses. God has graciously answered this prayer. One boy has already memorized over 250 Scripture verses. The children of our Sunday School are from both Greek Orthodox and Roman Catholic families. Please pray that God may raise out of this group some mighty preachers and teachers of the gospel of our Lord Jesus Christ. Pray also for the teacher, that God may fill him with the Holy Spirit to do effective work among the children and young people (Eph. 5: 18).

Please continue to pray for the previous prayer requests until God answers in His own time, and also thank God for answered prayer (Heb. 4: 16; Psa. 55: 17).

In view of the near coming of the Lord, let us renew our courage and earnestly beseech God in fasting and prayer, and keep on asking, for He Himself has brought upon us the responsibility of asking. See the following Scriptures: John 15:16; 2 Tim. 1: 9; Psa. 119: 49; Matt. 7: 7, 8; John 14: 13, 14. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16). "Ye that make mention of the Lord, keep not silence." God will most assuredly answer the prayer of faith and pour out a mighty spirit of revival, in His own way and time, to His glory and our blessing. Praise God!

WE HAVE had a spell of terrific heat, and it sort of got the best of me, and I had to keep very quiet for a few days, but yesterday we had a good rain, and today it is much cooler.

The work in Cernauti is getting along fine, and Mr. Schnapp has a good attendance every week. We praise God for His blessings.

Please do not forget our need of funds for the building of our Gospel Hall. Perhaps some friend or friends can be found who would feel led to contribute to this great need here. Our present hall is entirely inadequate, and we have our piece of ground now, which the Lord also has led us to after much prayer. We will need about $1,200, of that about $500 this year.

REV. RICHARD W. HILL.

BAPTISMS IN WOLYNIA

BY GEORGE NAZARUK

(*Poland*)

GREETING in the Name of Jesus Christ. May God's rich blessing rest upon all of our board members and the meetings they are holding during the summer, especially Dr. A. C. Gaebelein's Conferences. As I read about these meetings and conferences, I was in prayer for them all.

It is my desire that you, my dear American Christians, may know something about our work in the state of Wolynia, near the Soviet border. Instead of having all kinds of political troubles, from without and within, we have full freedom to hold our meetings wherever we desire. From May 28 to June 10, we had a Bible Conference in the village of Mirotin, just a few miles from Ozenin. This is a large, wealthy Bohemian village, having the largest church building in Poland, with orchestra and choir. Nearly fifty preachers were invited from all parts of Poland, and, in true Christian spirit,

hearts and rooms also were opened wide to us and everything needful was provided, free of charge. We poor preachers had a time of refreshing, both physical and spiritual. Two American teachers gave us good instruction in Bible study. One of them was a missionary to Roumania, Mr. Krejhead. He gave very many spiritual talks. These were busy days for all our churches, for each of us workers tried to get one or two workers to come to his home church. We had meetings almost every evening in Ozenin.

On June 10, we had Mr. Krejhead with us in Ozenin, when five persons were baptized. At seven o'clock in the morning, a big crowd was awaiting us at the River Horin. The meeting lasted for three hours. When I entered the river to baptize, every man in the crowd took his hat off. Each candidate gave his testimony, and this moved many people to come to our meetings. God blessed all the talks of our Brother Krejhead. The people came from twelve or more villages. We observed the Lord's Supper at the closing service.

During these two weeks of meetings, God permitted us to have another baptismal service, in my native village of Plosk. On June 17, eight souls were baptized. While we missionaries are working, God is working also, giving us fruits for His kingdom. In the near future we are expecting to baptize more.

GEORGE NAZARUK AND FAMILY

Dear reader of these lines, will you please remember us in this far-away corner of the state of Wolynia. There are believers in nearly twenty villages, all of whom have to be visited. Then, there is the city of Ostrog, with 20,000 people, where we hold meetings nearly every week. My young people and I need your prayers.

While you are considering this great work, my dear Christian friend, I also want you to know about my financial support. It is so small in these times that it is hard for me to give all my time to the Lord's work. Please pray with me that God may lay it on some heart to help me just a little each month.

In this month of July, I am also spending two weeks holding evangelistic meetings in each of our stations, with Mr. Mudrocka as evangelist. We hold three meetings on Sunday, in different places: Ozenin, Chorow, and Rozwaz. We are in a different village each evening. During the day, we visit the sick and backsliders, and also help to settle misunderstandings in families. All those who have been with us in these meetings and have received blessing from the Lord, unite in giving thanks only to our Lord Jesus Christ, reading Psalm 126: 5-6.

If you have anything in your Bible Fund, please send me something for spiritual literature, as there is a call for it in the city of Ostrog and in some villages which I am visiting.

DR. MEYER GOING HOME

Surely never was a more touching letter written than this by Dr. F. B. Meyer, when he knew that his time on earth was now very short. It was to Pastor D. J. Findlay, of Glasgow:

"MY DEAR F. AND WIFE:

To my surprise, I have just been told that my days and hours are numbered. It may be that before this reaches you I shall have gone into the Palace. Don't trouble to write. We shall meet in the morning. With much love, Yours affectionately,

F. B. MEYER."

Let secret prayer be performed, before the work of the day be undertaken. It is much better to go from prayer to business than from business to prayer, in regard of the mind's freedom from distracting thoughts. —*Burkitt.*

A Sunday School in Poland

Missionary Life in Poland

By Fred Stettler

IT IS now about three months since we last found time to write. This has been a busy season of gospel work We visited about six different districts and held at least sixty meetings of various kinds. Although the summer months usually bring a slump in evangelization, a certain district arranged for a series of meetings. These meetings commenced at eight in the evening. People flocked together daily, from five or more miles distant, after finishing a hard day's work out in the fields. The meetings usually continued until 10:30 P. M. and they then had to retrace their journey, many reaching home after midnight. Since the people out in the country rise between four and five o'clock in the morning, it meant much sacrifice on their part to attend the meetings.

I visited one village in which I had never been before; two other places were visited in which I had not been in the last four years. Since the church which I have been serving for the last six or seven years has chosen a regular pastor, I am again more free to travel. The German Evangelical Christians of Poland invited me to their Conference. They held sessions for three days. I feel there is remarkable progress in many ways. Many of the brethren have been laboring under the severest financial strain possible. Some have not received any support for three successive months. Others have been laboring for a year or two without any support except the occasional traveling expenses they received. We have seen one young man after another go out to preach and teach the Scriptures to the extent of their ability. Awakenings in many places are the result of their labors.

It is very wonderful and impressive to meet all the brethren at such a Conference. A great man of God from another country visited Poland within the last few years and he saw the love manifested, men kissing and hugging each other. It was almost too much for him. When, later on, he preached in a great church with a wonderful choir, he said, "You have sung wonderfully, but only recently I met some Christians who kissed each other, and that was the most wonderful music I ever heard." Now, that is just about the way it goes in some of these Conferences. Brethren who have not seen each other for a long time greet each other with a holy kiss, often with tears in their eyes. I once preached

in a certain place and the Lord blessed the messages. A certain brother who was specially blessed wanted to take me to the next place of service. While we sat in the horse-drawn wagon, he wept for joy and gave me a good hug. And they mean it! Sometimes brethren give us such hearty handshakes that we feel it for quite a long time afterward. Some of these giants express their *love* in this way! Should I have to choose between this melting, glowing, warm Christianity and the cold, dead, reserved kind with the scholarly goggles, I should want the first kind.

For some years, it has been my privilege, at the annual conferences, to baptize such as had been saved during the preceding months. This time I was again able to baptize 21 souls, according to the command of Christ. Possibly 400 to 500 people looked on, from the shores of a large pond. Of course, the gospel was preached and sufficient was said as to why this Biblical ordinance was being observed. In many people, baptism is the last break from the old life. Very often people believe for years and years that they must be converted and saved, that they must be born again, and perhaps that they must walk as a separated people with their Lord, and yet they would never be baptized because of the fanatical attitude of the multitudes against baptism. The clergy permits everything but this. And yet, the local church does not register them as believers until they show this complete break from the old life and the old ways. Of course, fellowship with others is dependent upon walking in the light, that is, in the measure of light that one has. More than this cannot, in love, be demanded.

On another occasion I was asked to lead a large Children's Day service in the Vistula valley. Perhaps five or six Sunday Schools had come from far and wide to this gathering. I myself arrived there only after very great difficulty. I had to walk 25 kilometers, for lack of transportation, and then I was obliged to travel the last part by means of a canoe. It was late at night when I finally arrived. It had taken eight hours to cover 35 kilometers. The children came the next Sunday morning, some by steamer, some by canoe, across the Vistula, and this in itself was a wonderful treat. Most of the children had never been on a steamer before in their lives. In order to seat them all, a very large barn was cleaned out and boards arranged for benches, so that all of the several hundred people were comfortably seated in the airy barn.

Since object lessons are well-nigh unknown in Poland, I planned to give them forenoon and afternoon messages of this nature. I do not know which were more interested, the children or the grown folks. Since the children were just full of Scripture, testimony, and poetry on gospel lines, it was neither difficult nor tiresome to follow the ever-changing program. We did not forget the gospel songs and choruses, and the great gathering was a wonderful testimony. Even teachers from the public schools had come to see how a Children's Day service would be conducted. It closed with an invitation and act of consecration, for parents, teachers, and children. Raised hands showed that the labor of the teachers had not been fruitless, for quite a number of the older children professed to be saved. After a beautiful and very happy day, the bodily needs were taken care of by means of simple lunches, and at sunset they flocked back to their homes and villages, some in their horse-drawn wagons, some in canoes, and some in boats. For a long time, we could hear their songs resounding across the gently flowing water.

The tract work suffers considerably because of shortage of funds. However, the ones we have had published are appreciated all the more. A former Y. M. C. A. secretary in America, who has been a missionary in Poland for the past nine years, wrote me the following: "I was recently in Lodz, where they showed me a copy of 'The Unsinkable Ship.' Since I had read and was quite impressed with the original article in English, you can imagine how delighted I was to find that you have had it translated for use among the Polish people. Such pamphlets are just what we need to awaken those who are indifferent to God and His Word. Could you send me 500 copies?" Many are the testimonies coming in as to blessings received, and we thank God that this testimony is still possible. We recently reprinted two very excellent tracts, and we trust that the Lord in due time will take care of the expenses.

Lately, a minister of the gospel visited our mission field, and it is interesting to note his comments as to the difference between life here and in the western countries. To us, who have lived for the last eight years on the mission field, things have become com-

monplace and things that are of interest to newcomers are unnoticed by us. This brother states the following as some of the things that impressed him.

A man who visits Eastern Europe must relinquish any desire to live comfortably, for, outside the large cities and away from the main express railway lines, there are seldom, if ever, any paved streets, electricity, autos, or even daily newspapers to be found. He must figure that for days and weeks his mail must remain unread in some post-office or at some given address, for out in rural districts they often do not get mails once a week. Walking distances are very long, and the roads almost impassable when it rains.

During the summer months, the food consists mostly of eggs for breakfast, eggs for dinner, and eggs for supper. During the winter and early spring, potatoes, pork, and cabbage are the mainstay of the people. During late spring and summer, missionaries usually insist on sleeping out in the barn on piles of straw, to avoid the stuffy rooms and, what is still worse, the insect-infested bed, which is a common occurrence in the country. How many of these people can sleep underneath a mountainous and well-stuffed featherbed during the warmest season of the year is a riddle which I have thus far not been able to solve.

Another feature is the general suspicion that confronts a foreigner. Going West, one finds that every man is looked upon as a gentleman until he proves that he is a crook, but, going East, one feels that every foreigner is received with suspicion, as though he were a spy, until he proves by his documents that he is a gentleman. Don't ever forget your passport, for documents are far more important than men. The foreigner cannot help feeling everywhere that somebody is trying to get the best of him, when he goes into a store or to a market. The prices are fixed according to the person. Settling down anywhere, he must register in the house of the landlord and then he must register with the local magistrate or mayor. For this purpose, he buys four blanks. On each of these tickets he finds sixteen questions which must be filled in. After this formality, a local police will usually pay a visit and ask questions that were not answered on the four sheets, with their total of sixty-four questions. Should the foreigner stay for a longer period in Poland, he will some day be called up by the county police and there another registration sheet will be filled out, with about twenty questions. If this were all, but when he some day leaves permanently, he will have to register out, filling out the same number of blanks again and answering the same number of questions. Don't lose your patience, however, for patience is a godly virtue.

WITH THE CHILDREN

By Tordis Christoffersen

(*Poland*)

WE HAVE had great blessings here at Radosc this summer. We concentrate on teaching the children songs, prayers, and as much of God's Word as can be reasonably expected. We have been a family of over forty persons all the time, and it requires strength to feed, clean, teach, and live here, but God gives us much real joy in teaching and living with these little ones. We have already had two groups of thirty children out for two-week periods, and we are all full of expectation and very grateful to God and hope it will be the foundation for a larger work next year.

You will rejoice with us in the wonderful way in which our work in Warsaw is growing. I wish you could see it—100 children crowding out our hall. This, of course, is due to much prayer from many in America, and not the least from Miss Rhode, who is getting many interested in England and also giving much time to prayer herself. We have just taken back to Warsaw our second group of thirty children, who were a great joy to us. It was a rare privilege to hear their songs, prayers, and testimonies, and many came to hear them. Some of these were new ones, who had never heard the gospel before. God is surely answering our prayers. Praise Him evermore for such a privilege in these last days! As soon as the laundry work is done and due preparation is made, we bring out another group of thirty, and will do so as long as possible.

You might like to know that we planted flowers on Miss Mott's grave on the date of her death, and had a service of thanksgiving in remembrance of her.

"What is a yielded life?
A life which love has won
And in surrender full, complete,
Lays all with gladness at the feet
Of God's most Holy Son."

Albania

By Phineas B. Kennedy

DAVID'S last words to Solomon are good advice for us all—"Be strong and show thyself a man." David was passing over the work of the kingdom and of building the temple to Solomon. He was an old man of seventy and Solomon was a young man of twenty. We are glad Solomon was humble and, in answer to the Lord's request as to what He might do for him, asked that he might be given wisdom for his task. And we're glad he prayed, and prayed humbly, bowing on the raised platform he had erected for the dedication services after the temple was completed. He certainly prayed wisely when his thoughts led him to inquire, "Will God in very deed dwell with men on the earth?" (II Chron. 6: 18).

God had foretold that Israel was a holy nation, that Jerusalem was a holy city, and now the temple was accepted by Him as a holy place, as His presence filled it. There, within the Holy of Holies, under the overshadowing wings of the cherubim, He was present. He had appeared often before. He walked with Adam in Eden in the cool of the day, and spoke with Abraham in visions, and to Moses face to face on the heights of Sinai; He had even been with the Israelites, leading them by His presence, through the pillar of cloud and of fire.

But how sadly sin had marred His communion with His people! The cherubim had had to stand with sword in hand at Eden's portals. The Israelites had foolishly taken the ark into warfare with the Philistines, and the ancient tabernacle stood there at Gibeon dismantled. David had brought up the ark to Jerusalem and placed it in the tabernacle he had erected. Solomon did a great national service in unifying the religion of the Israelites by completing the temple, but supposing God had not revealed Himself there, my friends? The temple building, with all its strength and beauty and ritualistic services, had no power to bless.

The dear Lord Jesus was really God's temple. If He had been only a man, He would have had no power to withstand the devil and his works. He was not driven from the garden of communion, as was the first Adam. How beautifully the light of God shines through His life and words and deeds!

But what about ourselves? The temples have long since passed. Jesus Himself ascended above the clouds after giving His life for us all on Calvary's tree. Ah, we might cry, "They have taken away my Lord—my Temple! Where will my God meet with me now? Where may I go to see the light of His holy, loving, merciful Presence over the broken law, over my sins?"

"Will God in very deed dwell with men on the earth?" Yes, brethren, it is beautifully true, just as He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Thank God for those words! Thank God for the New Testament record, which fulfils the prophecies of the Old! "Behold, a greater than Solomon is here!" A great spiritual temple is being erected in the earth amongst all the nations. There is no sound of the hammer. Its foundations are deeper than those of Solomon's Temple, still to be seen in Jerusalem. The Hirams of Phoenicia and the Queens of Sheba are coming to say, "The half was never told to me." Come, Lord Jesus, to our hearts! Reign and rule and shine! What are we unless Thou dost come and make our hearts Thy throne? What are all our efforts unless the ark of Thy Holy Word, of the dear Saviour's presence, enters and all the house is filled with the glory of the Lord?

The heavens will be rolled aside, the stars of heaven will fall, but Christ's spiritual temple will abide. May He mercifully permit each one of us to be one of its living stones, saved by His grace from all the destruction of sin and death and perdition! "If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him*" (John 14:23). "Even so, come, Lord Jesus!"

Here in Albania there are many outward forms and buildings, but many Albanians are doubtless asking, "Will God in very deed dwell with men on the earth?" Their temples are like that at Gibeon—the ark of God's presence does not seem to be in its proper place. We would like to go up and down this country with the open Word of God in our hands, in our hearts, and on our lips. Up till now, the

government has made no response to our requests that we be permitted to do this. Here, within our own property, we are having good services, and souls are expressing hunger for the Word of God and a desire to take out the message to the perishing. It seems there are those who would hinder our great Solomon in His task of building the temple!

"Brethren, pray for us!" The work must go on! The angel rolled away the stone and *sat on it!* He had nothing to fear from the guard! I believe Albania will be saved, because He reigns and will keep His Word, "Lo, I am with you." Let us enter into our closets and close the door and, while we ask with trembling lips—"Will God in very deed dwell with men, with poor, sinful, ignorant, superstitious, fanatical men on the earth?"—may His presence, by the might and power of the Holy Spirit, break upon us, and let us push on and do our part in cooperating with our Solomon in building the temple. Some were slaves, down in the dark, damp stone quarries, and never lived to see the beautiful, completed structure, but they were faithful and did their part as best they could. "Toil on! The Master praises —what are men?"

FRESH AIR WORK IN POLAND

DEARLY BELOVED PRAYER PARTNERS:

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psalm 146: 1, 2).

"Thou art worthy, O Lord, to receive glory and honour" (Rev. 4: 11).

For the abundant answer to prayer in regard to the "Fresh Air" work at Radosc, near Warsaw, Poland, I do praise the Lord. I know that you, dear prayer partner, will rejoice and praise Him, too, when you hear all He is doing at this time.

My co-worker, Miss Christoffersen, informs me that the second group of children is out for a two-week holiday at our house in Radosc. Each group numbers twenty-five Jewish children from the slums of Warsaw. A regular Vacation Bible School schedule has been planned, in order to teach them as much of the Word as is possible in this time. They have devotions and learn hymns and portions of the Word of God, returning to Judaism with a different view of Christ Jesus our Lord from the one held when only Roman Catholicism was known to them.

These children are also cared for physically. Many of them receive baths for the first time since early babyhood, while the care of their heads is no minor detail! Then, too, having been underfed before, they are now given simple, wholesome food, and as much as is good for them. It is only as this undernourished condition is met that they begin to sit still and hear what is being taught them.

The portion allotted for our work for last month was $10.00, but Miss Christoffersen went ahead by faith, trusting the Lord to meet the bills coming in on the first of the month. How happy I was when the Lord enabled me to send her enough to meet the bills on the first of July, through the gifts of dear friends!

Many more groups of twenty-five children each are waiting to come to us. Will you join in prayer to God with us for all that is necessary to bring them out for such a holiday? More than one hundred of these children were present at our Sabbath School meeting at our hall in Warsaw recently.

Remember the need at Radosc for protection, and all we have already suffered because of this lack there. We are surrounded by petty thieves by day and dangerous robbers by night. The condition of our fence makes an entrance into our grounds, which are in a lonesome neighborhood near a large forest, easy and inviting. Fruit, flowers, shrubs, and vegetables in our garden are not considered our own, while money, clothes, etc., have disappeared from our house. Praise God, lives have been spared here, but these robbers are desperate and would not hesitate to take life, if that stood in the way of their coveted gains.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3: 20, 21).

With thanksgiving to God for each dear prayer partner,

Sincerely yours in Christ Jesus our Lord,

JEAN W. RHODE.

OPPORTUNITIES IN ITINERANT WORK

BY K. JAROSZUK

(Poland)

I AM out on missionary journeys most of the time, though, besides this, I receive callers in my home and distribute gospel literature, as well as

visit many Russian, Polish, and Jewish families.

I was invited to a conference of our brethren in the city of Brest, and there had the opportunity to find out which places are most in need of the gospel message. I decided, with the help of the Lord, to visit these places. I will relate a few incidents of my trips.

In the town of Visoko-Litowsk, we held a meeting which was attended by many young people, who sang and praised the Lord with their testimonies. There were many who had walked 25 kilometers to be able to attend this meeting. Everybody was full of joy and was praising God for His grace.

After a meeting in a certain village, a man came to me asking why the holy image of Mary, in the village of Prugne, was crying. I replied that there is no "holy image," but only a picture made by a man, and that pictures cannot cry. Later, I learned the whole truth about this crying image of Mary. There is great spiritual hunger among the people of the Greek Catholic faith and, in order to satisfy their spiritual longing, the clergy of that church invented this story that the image of Mary in their church was crying. As they explain it, she is weeping because the people are deep in sin and have forgotten God. Being unable to satisfy the spiritual hunger with their preaching and not willing to give the people the real word of God, they invented this lie, and hundreds of people go every day from all parts of the country to worship and kiss this picture and to give rich gifts to the church. Among the pilgrims there are many very old people, who walked many kilometers only to be able to kiss the holy image.

In another place, there were only four of us when we started the meeting, but we had a time of blessing from the Lord. Then the Lord sent in a group of children from five to twelve years of age, and we taught them to sing gospel hymns. We gave them pictures with Bible verses on them, and we told them how the Lord loves the children. They joyfully sang with us and praised the Lord. After this, we had a meeting for adults.

In the village of Knorosi, we had a very blessed time in the Lord. Not only was the meeting hall packed with people, but the open windows as well. After the meeting, I distributed literature. It was clear that the Lord was among us.

I held meetings each day for a week in the town of Belsk-Rogliaski. There are only a few believers and the work of God is progressing slowly, which is caused, I think, by the lack of a permanent preacher. They want me to visit them frequently but it is impossible to do this. See I Peter 5:7 and Matthew 9: 36–38. They have asked me to come and live in that town but, in spite of the great need and possibilities there, I am not in a position to accept this call because of my financial condition. Here in Kaminitz Podolsk, where I am living, everything is cheaper than there.

From Belsk we went to another village, Krivaia, twelve kilometers away. On the way, we distributed literature, and everybody was glad to receive it. At four o'clock we arrived at our destination and opened the meeting at once. It was attended by very many people, who listened with tears in their eyes. We held this meeting until late in the evening. After the meeting, I was invited to have supper, and this room also was filled with people who asked me to preach to them again. It was not until midnight that I was able to return to Belsk. I went to bed very tired, but my heart was full of joy because of the work done for our Lord.

As we see in the holy Scriptures, many real believers are led astray. See II Thessalonians 2: 10 and II Timothy 4: 4. In spite of this work of the devil, the Word of God is doing its blessed work in the hearts of believers, who are going from village to village, giving the Word of God to hungry souls (Mark 16: 15–16; Matthew 28: 19–20). My wish and prayer to God is that He may bless the seed which has been sown, causing it to bear fruit. I pray that He may make it possible for me to overcome all difficulties, physical and spiritual, in His Name.

HUNGER FOR THE WORD OF GOD

By Richard W. Hill

(*Roumania*)

MAY 26, 27, and 28 were the days for our Conference at Ploesti. While many guests were expected, we did not dream that so many would be present. From early morning on the 26th, the brethren began to arrive, on foot and by wagons, trains, and autobuses. Over 800 attended the sessions, which lasted three days, and 88 churches sent delegates. How the Lord did bless these days, in spite of the attempts of the enemy to

hinder! Never have we had so large a Conference, and the reports indicate that there is an intense hunger for the Word all over this country. It is so sad that there are so few laborers in this field. From every side come requests for evangelists, and there are so few to send. A great deal is being done by believers in their spare time, but they have their farms to look after and can only go on Sundays, especially at this time of the year.

Quite a wave of persecution has started in some parts of the country, but the brethren are standing firm and are not letting themselves be intimidated, for which we praise the Lord. A number have been severely beaten and have suffered imprisonment and other humiliations. There is quite an awakening among the Hungarian Roman Catholics, and consequently much antagonism from the priests, but new assemblies are being formed amongst them, especially in Transilvania, formerly part of the Austro-Hungarian empire. This was very hard soil, but the Lord is blessing faithful sowing and we are confidently expecting still greater blessings, for He is faithful. Pray for this field, dear friends. We need your intercession and also your material help. Many more workers are needed. Take part in this blessed work and assist in supporting native workers. The Lord will surely bless you!

You will rejoice with us when you learn that we have just purchased a lot for our gospel hall. Our premises here are much too small, and when we have a District Conference we are unable to take care of the many visitors. The lot purchased is in the center of town and yet in a quiet neighborhood—just the place for which we have been looking. Now we must ask the Lord for funds to build the hall. We shall need about $1,200. Please help us with your petitions. We know the times are hard, but nothing is impossible to our Lord. The need for larger premises is very urgent and has been, in fact, for the last two years.

We thank you for your kind interest and intercession

GIVING THE GOSPEL TO THE FARMERS

By Eugene Nagy

(Hungary)

THE organizing of mission centers is proceeding with full energy, in four different towns. As it is vacation time, I am also organizing a children's choir. They sing the Hungarian translation of American gospel hymns, and I accompany them on my violin. Oh, how they love to sing them! This choir is to take part in the gospel meetings of our mission circles.

It is now wheat harvest here and thousands of men are out on the farms. They are unable to come to the meetings, so I go to them with tracts and hold open air meetings as I wend my way from one farm to another. How I long that my friends in America could see with what eagerness they listen to the Word!

I have just completed the writing of an Appendix to my booklet. This addition gives an outline of the program to be carried out, which I trust will be to the glory of God through Jesus Christ my Lord, whom it is my heart's desire to serve to the full extent of my ability.

AN AUTOBIOGRAPHY

By Eugene Nagy

(Continued)

By this time, I had ample reading on all phases of our Christian faith, as presented by the best authors. Nevertheless, in fairness, I commenced reading on various kindred subjects. Six or seven volumes from the Montague Street Library in Brooklyn, was my usual supply of books every two weeks. Philosophy and psychology by recognized American, French, and German authors, were followed by very careful reading of the Koran, Confucianism, Zoroaster, Buddhism, and Hindu philosophy. Then, the Apocrypha, Thoughts of Marcus Aurelius, the subject of Socialism, Tolstoi's teachings, and many others on similar lines received my full attention, and I was forced to conclude that they were, indeed, the productions of human goodness and genius. The amazing beauty and purity of the teaching of Buddhism, on love and conduct, the depth of its esoteric philosophy, and the close analogy between the birth and life of Buddha and that of our precious Saviour, placed me in a dilemma, Satan tempting me with the question, "What ground is there for your whole-hearted love for, and allegiance to, Jesus? After all, is there any difference between Jesus and the others, especially Buddha?" With the Spirit's help, I at once answered, "Indeed, there is one vast, all-important difference. Buddha, Confucius, Mohammed, and even

Moses, having reached a ripe old age, passed away, like all other mortals. It was Jesus alone, who, in the prime of life, of His own free will, went to the cruel death of the Cross, in love, to save a sinful world of men. Men call on Jesus alone to save them, and are saved for a pure life here, and for heaven later, as corroborated by the many testimonies of ex-convicts, drunkards, and vicious men, to whom I had listened at Rescue Missions. With one more consideration, as to how much more lofty the levels of our Christian civilization are, as compared with all others, followed by the reflection, "By their fruits ye shall know them," the Tempter was vanquished.

To be sure, I observed the "Quiet Hour" each day, from the beginning of my church life. In the restful environment of my country home, these seasons of prayer and meditation served to bring even greater blessings, as I sang my favorite gospel hymns, then read a few chapters of both the Old and New Testaments, followed by the "Imitation of Christ" or another similar book. These were hours of real blessing and inspiration, which have not faded from my soul to this day. The gospel hymn sung in the morning would follow me for days, and I chanted it aloud when alone in the home or office, in the parks or on the street.

For a number of years, I loved the book, "Meditations of Marcus Aurelius," next to my Bible. Its moral teachings and maxims inspired me so much that I commenced to translate it, as well as some of Tolstoi's essays, into Hungarian. I discontinued this work upon the outbreak of the World War in 1914. The attitude taken by Christian churches, so-called, disheartened me at this time. Seeing the large posters displayed on churches throughout the city reading, "First and last, we are back of the government," struck me as a specimen of splendid patriotism but mighty poor Christianity, and I felt as if my beloved Friend was being betrayed. I was moved to write several articles for the "Reformed Church Sentinel," published in Hungarian, and in 1916 I prepared an essay entitled, "Christ's Religion Undefiled," in which I indicated the responsibility of the church in relation to the prevailing unwholesome social conditions and suggested new methods in church work, to the glory of God and the spiritual prosperity of the church. My plan was to have this paper published for free distribution. My means, however, would not permit such expense, so I appealed to several professing Christian men, but, as was the case with all my other appeals, I was refused. By this time, I was well accustomed to all kinds of disappointments, but managed to keep up courage and continued in faith, "looking unto Him." This essay, in typewritten form, is still in my possession.

Years passed, and the quiet environment, with restful reading on sunny afternoons on the veranda of our little home, was to end. The children were growing and, desiring to enroll them in a denominational Christian private school, we moved to the city in September, 1918. I made inquiries at the Friends' and Collegiate Ref. Church schools, with negative results. The inevitable question of money even here defeated my purpose. The fees were very high, and the children had to go without that benefit. The Lord, however, was with us, and to His care and love I had committed my children soon after their birth. They have attended Sunday School without missing one lesson throughout the years, and now, at their maturity, they may be classed among the best of men and women. Thank the Lord! I was prepared for the fact that our new apartment would not be nearly as pleasant as our country home. The one we happened to get, however, was gloomy beyond all that I had anticipated, but, by this time, I could almost "do all things through Christ who strengthened me" and I learned "how to abound" and how to suffer need.

Things worked together for good, because my opportunities for service in the city increased and the Lord was graciously drawing me into ever closer communion with Him, leading me into new paths of service. As has been said the burden of my prayers for many years had been that I might devote the whole of my time to His work. I made a note in my New Testament, which lay before me at the moment,

on May 23, 1923, relating to a blessed experience I had on that day. Alone at home, seated in a dark room of our apartment, broken in spirit, with my hand resting on this Testament, silently and earnestly I prayed, "Lord, Thou knowest my intents and my burning desire. Is there aught wrong with my heart? Why delay Thy answer to my prayers?" Suddenly, the figures 85, 117, 357, in a bright light, flashed before my vision, though my eyes were closed. Opening my Testament to the pages indicated, I there found marvelous answers to my silent prayer.

(Continued)

CODEX SINAITICUS

By Prof. V. Martzinkovsky

(Translated from the Russian)

NOT long ago, the Soviet Government sold to England, that is, to the British Museum in London, one of the oldest manuscripts of the Holy Scriptures, namely, Codex Sinaiticus, for $500,000 (about 800,000 Russian roubles). This manuscript dates back to the 4th century, A. D., this fact being accepted by the most severe critics. It was found in the month of May, 1884, by a German scientist, Constantine Tishendorf, in the ancient monastery of St. Catherine on Mt. Sinai, hence its name, Sinaiticus.

Mr. Tishendorf made a trip to the Orient for the purpose of finding ancient manuscripts of the Bible, and, with this in view, he visited the above-mentioned monastery. When he asked whether there were old manuscripts of the Scriptures in this monastery, he received only a negative answer from the monks. Meanwhile, he noticed a basketful of manuscripts which were to be burned. Led by the fortunate instinct of the investigator, he reached out his hand toward the basket and found a piece of manuscript, which turned out to be the precious manuscript of the Old and New Testaments. At that time he succeeded in getting only about forty leaves of this manuscript from the monks. These included parts of the Old Testament—First Chronicles, Nehemiah, Jeremiah and Esther. These are now preserved in the Museum of Leipzig. When the officials of the monastery discovered the value of the manuscript, they refused to sell the rest of it to Mr. Tishendorf.

Only after fifteen years did he succeed in getting permission to have this manuscript in his room for examination, for one evening. It is easy to understand with what fervor he rushed at the investigation of this precious bunch of "leaves." These leaves were from the Old Testament, the entire New Testament, and some parts of the books of the Apocrypha. After working along this line for twenty-two years, he called this find "the pearl of all his searchings." "To sleep at that time was blasphemy," said Mr. Tishendorf. Afterwards, with the help of the Russian Government, under whose protection this monastery existed, Tishendorf bought this manuscript and gave it as a present to Emperor Nicholas I, who gave it to the Imperial Public Library, now called the Public Library of All Russia.

Because of my many discussions on religion with members of ungodly movements in Soviet Russia, who deny the genuineness of the whole Bible, I felt obliged to visit the special room in the Library for manuscripts, in order to study them. The aged director of the Library, Mr. Bitchkof, led me to the "holy of holies" of this rich Library, where was kept, as the "apple of the eye," the Codex Sinaiticus. On our way to this room we passed through many heavy doors, and at last I saw this precious, wonderfully preserved parchment, with its fine leaves. On these leaves were written very clearly, in Greek capital letters (uncials), the whole Book of the New Testament. They were preserved in a very well-made box of redwood, which was placed on the pulpit. They were wrapped in the same red Arab handkerchief which enfolded them when Mr. Tishendorf got them. (For my special work, I was obliged to use only photographs of this manuscript.) I shall never be able to forget the emotion which took hold of me when I saw with my own eyes this relic, and was able to touch with my hands the leaves of this manuscript. Even now I remember their smell, which reminds one of the

PROF. V. MARTZINKOVSKY

aroma of Oriental wax, such as is peculiar to ancient churches.

Besides this manuscript, which was written in the "uncilus," there are two more: Codex Vaticanus, 4th century A. D., which is preserved in the Vatican at Rome; and Codex Alexandrinus, 5th century A. D., preserved in the British Museum in London. Of these three manuscripts, only the Codex Sinaiticus contains the entire New Testament.

The investigation of ancient manuscripts, and other sources, prove the fact of the truthfulness of the text of the New Testament. Despite many variations in manuscripts, there is only one which is the foundation for the whole. This ancient Greek text, with all variations, was printed by the scientist, Eberhard Nestle (Novum Testamentum Graece cum apparatu critico ex editionibus et libris manu scriptis euravit Eberhard Nestle, Stutgart, 1914).

After many years of research of various manuscripts, Mr. Tishendorf tells us:

"In the entire literature of the ancient world, there are few examples of such magnificent truthfulness as we find in the four books of the New Testament and the old Bibles, if we will be sincere in our research.

"Science has no armor against unbelief, with its roots of indifference and mental freedom that cannot bear the teachings of the Holy Spirit. There is exact contradiction in scientists who are writing against the life of Christ and criticizing from the historical point of view. It is necessary to protest against them, if one is founded upon strict, scientific investigation. The victory belongs only to them who follow the truth of God. Only such people who are not strong in faith can see the strength and good results in unholy arms which are used against the holy truth."

As has always happened, so also at this time, sincere investigation leads to full harmony between science and religion. Let us remember how many times ignorance and fanaticism have tried to annihilate the holy Book, but the Book has been miraculously saved.

One of the proofs of the antiquity of this text is the fact that the New Testament was found in many fragments and in small verses, as given in the works of the writers of 1-3 centuries. Among them were also non-Christian writers. It is proved by science that all four Bibles were written in the first century, but the Codex Sinaiticus was written not later than 60 A. D. All these manuscripts represent the real, unchanged and first-hand sources, as we see by Luke I.

The best proof of the truthfulness of the Bible and its infallibility, we carry in ourselves. Reading the Bible itself, we come to the conclusion that there is truth in the sad fact that humanity is lost under the weight of sin; and when we accept the Bible, by faith, we are persuaded of the joyful fact of salvation. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

Mt. Carmel, Palestine,
March 12, 1934.

NEWS FROM RUSSIA
(Culled from Russian Papers)

AN EVANGELICAL believer writes from Russia: "There is a rumor that all people who have been deprived of bread cards, especially ministers and their families, will be banished without any consideration whatsoever. This threatens the Orthodox priests, Polish padres, Lutheran pastors, and the preachers of the Baptist and Evangelical congregations. We are exhausted by the hard conditions under which we live. Our chief nourishment is in the form of vegetables, but we have few potatoes.

"A new system is established to prevent the crowds of villagers from going to the larger towns. The cities have become overcrowded by the peasants, and they are being sent back to their homes. In the small villages, everything is tremendously expensive and the people are half starving. My daughter became ill, but I could not put her into the hospital. The hospitals are all full of sick people. My only comfort is in God. Christ will come soon. Therefore, let us hold fast in the faith."

We have a letter from a Christian who experienced terrible persecution in Bolshevistic Russia. He says: "Quite unexpectedly, there came into my cell in the prison a Soviet commissar, who said, 'You are forgiven!' I was struck dumb by this news and could not stand on my feet. I lay on the bed—the surprise of it all weakened me. The question repeated itself in my mind, 'Is it true that you are now free?' My return trip home was 5000 miles. I am unable to describe the scene of my meeting with my family. My release took place after the intercession of a certain foreign country."

A believer writes: "We have 3500 laborers. After the harvest, we did not have enough bread to pay the people for their work. The Soviets had taken too much of the bread without giving compensation for it. The salary of the specialists is so low that one cannot live on it. Bread, mixed with an imitation, is given out. Three thousand workers were dismissed, and they all went away without any definite aim or goal."

Those whose farms were ruined when they were taken to the compulsory agricultural communes have become extremely enraged. In Odessa district, some time ago, the peasants poisoned 20 horses and four bulls. This was done in wild revenge upon the Soviets.

After it had been a little easier for the believers, arrests again took place some time ago, chiefly Protestant pastors and German Catholics.

A reporter of the "Neue Freie Presse" informs us that he saw the Russian churches overcrowded last Easter. In the cities, perhaps this is of little import, because the number of the churches was so greatly diminished. In some villages which he visited, however, he was astonished to see that the churches were full of people, especially young people from 18 to 25 years of age. Though most of them were women and girls, yet it is important because of the fact that they are members of the agricultural communes.

The Bolsheviks have not been successful with the agricultural communes. No amount of strict discipline helps to raise the production, and so, during the last half year, there is a tendency among Bolsheviks to give something private to members of the communes. Peasants are now given small lots, under the pretext that they are to be vegetable gardens. About 1,500,000 such "plots" have been given. It would be well to remember that in former Russia much ground belonged to the societies of peasants, which were managed by themselves through elected members. They were private and common, at the same time. To all appearances, the Bolsheviks are returning to that order.

Through the old Soviet press, one can read, day after day, of the low quality of the Bolshevistic productions. The Soviets tried to produce pianos, but the professors state that they are, after three months, mute and falling apart.

In Magnitorsk, a new Bolshevistic industrial town, there is a population of over 200,000 people. And how do they live? A man in that city got 20 cents' worth of soap, to last nine months, and that was for laundry work. Toilet soap is given out, a little piece to last 15 men for three months.

There are now five publishing houses in Soviet Russia for the printing of fine literature. Although these establishments are the property of the State, they work without any united plan, and very often the same book is published at the same time by several of these concerns. What is most interesting is that the people demand the old Russian classics. Since the publishing houses are established on a self-supporting commercial basis, they are compelled to satisfy the demand of the public. So, although weakened, Russian people are, little by little, returning to normal life.

Soviets are entertaining foreigners in Moscow, and in all their embassies in the capitals of the world, with striking luxury. Gold, silver, and crystal shine resplendently at their official dinners. Champagne and many exquisite dishes are served in the midst of flowers, while concerts and entertainments are carried on. Gallant waiters serve the representatives of the proletariat. The foreign press is charmed.

"Teach me to do Thy will." There are stages in the experience of the soul that accepts this prayer. First, it learns to *submit* to the will of God; then, to *acquiesce* in it; then, to *delight* in it.

—Mrs. Pennefather.

Renewed Strength

Are we inclined to hide our light under a bushel, or to shrink from opportunities for confessing Christ? Is our enthusiasm dying down, our first love growing cold? Are we in danger of drifting from the position of unswerving loyalty to our Lord and to His truth?

Then let us "look upward," and as we get a fresh vision of Him, and remember that soon we are to "see Him as He is," in unveiled glory, and to receive at His pierced hands the rewards He has prepared for them that love Him, we shall find ourselves yearning for closer fellowship with Him in all His gracious purposes, and shall go back to our work with a more eager desire to glorify His Name.

—Canon F. J. Horsefield.

The Sense of Sin

It would be better if you had more sense of sin, but God's dealings with each soul are different, and that will come as you get nearer to Christ. Some ministers preach much about a sense of sin—perhaps I do more than most—but I do not expect you to have all your feelings like other people's.

SURRENDER yourself to Christ; say, "Lord, I give myself up to Thee, here and now," and go your way, doing YOUR part. He will not fail to do His.

—Dr. Alex. Whyte (In counsel to a friend).

WE HAVE a supply from the publishers, of Prof. Vladimir Martzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. 364 pages. $1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.

Statement of Receipts

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
14424	50.00	14472	5.00	14520	1.00
14425	2.00	14473	6.00	14521	1.00
14426	1.00	14474	20.00	14522	1.00
14427	10.00	14475	2.00	14523	1.00
14428	10.00	14476	1.00	14524	1.00
14429	10.00	14477	1.00	14525	1.00
14430	10.00	14478	1.00	14526	1.00
14431	80.00	14479	1.00	14527	1.00
14432	5.00	14480	1.00	14528	1.00
14433	10.00	14481	1.00	14529	1.00
14434	15.00	14482	15.00	14530	1.00
14435	1.00	14483	1.00	14531	1.00
14436	1.00	14484	1.00	14532	1.00
14437	5.00	14485	15.00	14533	1.00
14438	2.00	14486	1.00	14534	1.00
14439	10.00	14487	1.00	14535	1.00
14440	.40	14488	20.00	14536	1.00
14441	10.00	14489	1.00	14537	1.00
14442	1.00	14490	1.00	14538	10.00
14443	6.00	14491	20.00	14539	15.00
14444	100.00	14492	20.00	14540	1.00
14445	7.10	14493	20.00	14541	1.00
14446	10.00	14494	1.00	14542	1.00
14447	30.00	14495	20.00	14543	1.00
14448	5.00	14496	.25	14544	1.00
14449	5.00	14497	20.00	14545	20.00
14450	2.00	14498	1.00	14546	1.00
14451	1.00	14499	30.00	14547	1.00
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14453	1.00	14501	10.00	14549	1.00
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14455	11.00	14503	1.00	14551	1.00
14456	.50	14504	20.00	14552	1.00
14457	1.00	14505	20.00	14553	20.00
14458	10.00	14506	10.00	14554	1.00
14459	6.00	14507	1.00	14555	1.00
14460	5.00	14508	.08	14556	18.91
14461	1.00	14509	1.00	14557	1.25
14462	.80	14510	1.25	14558	20.00
14463	.75	14511	1.00	14559	5.00
14464	1.00	14512	5.00	14560	1.00
14465	5.00	14513	1.00	14561	1.00
14466	5.50	14514	1.00	14562	5.00
14467	7.53	14515	125.00	14563	.50
14468	5.00	14516	5.00	14564	1.00
14469	5.00	14517	1.00	14565	15.00
14470	32.00	14518	.09	14566	2.00
14471	6.50	14519	50.00	Of this amount $54.87 is	
14472	10.00	14520	1.00	for the Russian Fund.	